

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR.

[ESTABLISHED 1840.]

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*“For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.”—II NEPHI 29: 11.*

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

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DELIVERED IN THE HALL “EXCELSIOR,” ST. JAN STRAAT 15, ROTTERDAM,  
HOLLAND, AUGUST 9, 1906.

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MY beloved brethren and sisters, it gives me great pleasure to have the privilege of meeting with you here this evening, and I have been very much delighted in listening to the remarks that have already been made, and the testimonies that have been borne of the divinity of the mission of the Prophet Joseph Smith and of this great work. It has been a source of great pleasure to me to visit Holland, and to see the great number of little children I have beheld. In many of our cities in the United States you may travel for miles and scarcely see the face of a child. Many of our rich people do not believe in rearing children—they would rather nurse a pet dog than a child. This is a sad statement to make regarding some of the people of my country. We do not find this condition among the Latter-day Saints. Our children are called “Utah’s best crop,” because we are blessed with numerous children, as you are here in Holland, so far as I have been able to observe. I am pleased to say this. I see a grand Providence in it. Where children are numerous, the nation is bound to be prosperous. The Scriptures tell us that children are an heritage of the Lord, and blessed is he who has his quiver full of them. So, my dear brothers and sisters, take care of your children; teach them in their childhood the principles of truth; teach them to live pure lives, to have

faith in God, and to call upon the Lord in faith that they may obtain full fellowship with the Lord and become heirs of salvation in His kingdom.

I sincerely hope that the children will love their parents, hearken to their counsel, honor their fathers and their mothers that their days may be long in the land which the Lord their God shall give to them. It is destined by the wisdom of the Lord and His Gospel principles that fathers and mothers shall live pure lives together, that their children may be united with them, and that the affections that exist between them may reach to the grave and to the world to come. The Lord has planted in the human heart one of His own attributes, which is immortal love. We shall never forget our fathers who have passed behind the veil, nor our mothers, nor our children. The love that we feel for them is not a love that pertains to this world alone, but it is destined to bloom more freely in the world to come. Then let us exercise that love and charity that forgiveth, and that will bring to us the affection of those with whom we are associated, that we may be united in the bond of that greatest law of God—to love God with all our hearts, and like unto it, our neighbor as ourselves.

These young Elders have come out here to preach the Gospel. They have left comfortable homes and fathers and mothers; some of them have wives and children, and what have they in view? What object have they? Simply to carry the message to the world that the Lord has spoken from the heavens again in our own days; that God has restored His Holy Priesthood, which is the authority of God delegated to man by which man can act in the name of the Father, and of the Son, and of the Holy Ghost, and administer in all the ordinances of the Gospel acceptably to the Lord. It is not the design or mission of these Elders to tear down your beliefs, to make any kind of assault upon you; but it is their business to come to you and show you the greater light, that your eyes may be opened, that your ears may be unstopped, that your hearts may be touched with a love for the truth, that if you have been guilty of wrongdoing you may forsake it and turn unto the Lord, learn of His ways and walk in His paths. It is against the principles of our Church to try to persuade a husband to forsake his family or to slacken his love or care for them, but it is the law of the Church to induce men to be more true and faithful to their wives and to their families. It is not their purpose to persuade women to leave their husbands or families for the Gospel's sake. They have not come here to sow discord among you or to cause differences or contentions, but simply to preach the plain teachings of life and truth and leave the results in your hands.

One of the fundamental principles laid down by the Prophet Joseph Smith was that all men should be protected in their worship, no matter what their religion, though they should worship an image or build objects of worship out of wood or stone or gold or silver—let them worship how they please, our only duty being to protect them in their rights and in their privileges. The time must never come in the Church of Jesus Christ of Latter-day Saints when the Latter-day Saints shall take up arms against others for religion's sake; but it is our duty, it is the duty of these Elders who have come in your midst, to say that God lives; that He has revealed Himself to the children of men in the latter days; that He has revealed Himself, spoken with His own

mouth, sent His angels to visit men in the world, and to reveal unto them His will and His law, and the principles of life, which are faith in God, repentance of sin, baptism by immersion—being buried with Christ in baptism—the laying on of hands for the gift of the Holy Ghost, obedience to all other ordinances of the Gospel, to do unto others as we would that they should do unto us, and to establish peace upon earth and good will to man wherever we go.

In our land our bitterest enemies are as sacredly guarded in their rights, and enjoy as great liberty, as our best friends, and this has been the history of the Church of Jesus Christ since it was established by the Prophet Joseph Smith in 1830. I know that these principles will appeal to you, as you are descendants of a noble people, who have done, perhaps, as much as any other of the old nations of the world in establishing the principles of freedom and governmental rights to be preserved unto the people. The fruits of your sufferings, or the sufferings rather of your ancestors, we in America are now reaping.

I look upon you as a noble people. I am sure that there must be here much of the blood of Ephraim, and I sincerely hope that you brethren and sisters, you, having received the word, that you will impart it to your neighbors; you, having been warned of the judgments that are yet coming on the world, that you will warn your neighbors, that it may not be said to you, on that day when all shall come before the judgment seat of God, as just now expressed by my brother: "I lived a neighbor to you. I would have been glad to have received the message you received but you kept your mouth closed. You failed to warn me and to enlighten me, and I was permitted to die without a knowledge of the truth." It is certainly the duty of him who has received light to give that light to others. We as Latter-day Saints should follow the instructions of the Savior: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." These young men that are here, my brethren and sisters, are here especially to teach you these principles, and to persuade you, as far as they can by reason and love and charity, to come to the knowledge of these principles and live according to their precepts.

I am thankful that so many of you have been brought to a belief in the divine mission of Christ, and also the divine mission of Joseph Smith. The foundation of this Church is laid on Christ. If Joseph Smith was wrong, it would follow as night the day that Christ was wrong, because Christ told Joseph and gave him His law, revealed to him His Gospel, gave to him His Priesthood under the hands of Apostles and Prophets who were sent to ordain him and confer upon him the authority of the Holy Priesthood. Therefore, if "Mormonism" is not true, it being only and simply the Gospel of Jesus Christ which Joseph received from Christ, then Christianity is not true; but Christianity, pure Christianity as taught by the Savior, being true, then "Mormonism" is true, for "Mormonism" and the Gospel of Jesus Christ are one and the same, and Joseph Smith was a servant of God, a true prophet raised up by the Lord to lay the foundation of His Church, which is never to be taken from the earth again. It commenced with a very small beginning, yet at its commencement it had to meet the adversary at the adverse

criticism of the whole world, because all the preachers of religion were against it. All those who were under the influence of the preachers were aroused in hatred against it, and the adversary put it into the hearts of wicked men to oppress the Prophet so that he carried his life as it were in his hands up to the time that his blood was shed for his testimony. But the adversary of this work, the combined influence of all Christianity, so-called, was absolutely powerless to destroy it in its beginning and to prevent its growth. The more they have persecuted it, the harder they have endeavored to check its progress, the faster it has spread, until we have come to the day when we find worshippers of God and members of this Church in nearly every land and clime under heaven. On this continent, in the islands of the sea, from the north to the south, and from the east to the west, and in the land where "Mormonism" had its birth the work of God is spreading. We do not say this boastingly, but we say it in all humility, and give all the glory unto the Lord, for this has not been by the arm of man nor by his wisdom nor by his intelligence or power. It was the power of God; it was His wisdom, His intelligence, His guiding, that has brought His people to what they are to-day. If we have grown to become a great people in less than a hundred years, what may we expect within the next hundred years, for it is God's work, and He is able to take care of it, and has decreed that it will come out triumphant, and that it will prevail over all opposing forces in the world.

Now, my brethren and sisters, I feel grateful for the privilege I have had of speaking to you through another. I would give a great deal if I could only speak to you in your own tongue. I feel that I could have spoken to you in greater freedom, and you and I both would have enjoyed our visit all the more. I am convinced from the crown of my head to the soles of my feet of the divine mission of Jesus Christ, the Savior of the world, and in the divine commission that was given unto the Prophet Joseph by the Father and the Son, to lay the foundation of the Gospel of eternal truth and the organizing of God's Church, which should be governed by pure principles of love and by the voice of God to the salvation of the souls of men.

Among the many things that I would like to say to you is this, that you can never be made perfect without those of your kindred who are dead, neither can they be made perfect without you. That principle of affection and undying love that is planted in the soul of every child of God, can never be satisfied either in this world or in the world to come unless we can be associated with those whom we have been united with. Who would like to be deprived of the association of their father or mother in the world to come? Who would be satisfied to be separated from husband or wife in the world to come, and to remain in that separated condition throughout eternity? Who can be satisfied to feel that they will be deprived of their children? And yet not one of us have any claim either as husband or wife, as parents or as children upon each other unless God has joined us together. That which God hath joined together man may never put asunder, and that which God has joined together cannot be separated by death. Nothing but sin can separate that which God has joined together. Therefore, it is proper that we should desire to have the privilege of being united to those who have passed beyond; that we shall be joined together in the bond of the new and ever-

lasting covenant; and that our children after us shall be bound to us and we to them in the bond of the covenant which can only be executed by the power and word and will of God.

As Elders in Israel, let me say to you, keep yourselves pure and unspotted from the world. If you are addicted to habits which are not pure or healthful, try to abstain from them; forsake evil and cleave to good. I notice in your country that a great many people are users of tobacco. They seem to be so much addicted to it that they scarcely ever leave it out of their mouths. Sometimes they become fond of strong drinks. This is not good. It is good to refrain from such appetites. These things are not food; they destroy life; they are poisonous. We ought to be above using such things, and I hope that every Elder and member will be above them.

Let me say to the sisters in your Church organizations that you ought to maintain the spirit of charity and true love, that you ought to look after the distressed, the poor, the sick, and those that are not enlightened in relation to the Gospel. It is your privilege, sisters, to teach women the way of life, to minister to the sick and needy, especially those of your own household, and your own household is the Church of Jesus Christ of Latter-day Saints.

Now, I feel that I am imposing upon your time. May God bless you in your outgoing, in your incoming, when you shall lie down, and when you shall raise up, and prosper you in all the labors of your hands, and hasten the day in His own wisdom when you shall be delivered from the bondage of the world and become united with the body of the Church. May God grant this to you, and my peace be with you, and may God bless you forever is my prayer in the name of Jesus. Amen.

Reported by ELDER LE GRAND RICHARDS.

## THE TWO NEIGHBORS.

Two men were neighbors, and each of them had a wife and several small children, and their sole labor was to make for them a living.

And one of these two men made himself very uneasy, saying: If I die or if I fall sick, what will become of my wife and my children?

And this thought did not quit him, and it gnawed at his heart, as a worm gnaws the fruit in which it is hidden.

Now, although the thought had come likewise to the other father, he would not entertain it; for, said he, God, who knows all His creatures, and who watches over them, will also watch over me, and over my wife, and over my children.

And this one lived tranquilly, whereas the first did not taste a moment of peace, nor of mental enjoyment.

One day, as he was laboring in the fields, sad and downcast because of his fear, he saw a number of birds enter a bush, come out, and soon return to it again.

And having approached, he saw two nests, placed side by side, and in each several young birds newly hatched and still featherless.

And when he had returned to his labor, from time to time he raised his eyes and watched the birds, as they went and came, carrying food to their young.

But, behold! at the moment that one of the mothers came back with food in her bill, a vulture siezes her, bears her away, and the poor mother, vainly struggling in its talon, uttered piercing cries.

At this sight, the man who was laboring felt more troubled than before; for, thought he, the death of the mother is the death of the children. Mine have also but me. What will become of them if I die?

And the whole day he was gloomy and sad, and at night he slept not.

The next morning, on returning to the fields, he said to himself: I will go and see the young of that poor mother; several of them, without doubt, have already perished. And he turned his steps toward the bush.

And looking, he saw the young in good health; not one of them seemed to have suffered.

And surprised at this, he hid himself to watch what would take place.

After a short time he heard a feeble cry, and he saw the second mother bring in baste the food which she had gathered; and she distributed it to all the young, without distinction, and there was enough for all, and the orphans were not forsaken in their distress.

And the father who had doubted Providence related in the evening to the other father what he had seen.

And this one said to him: Wherefore be uneasy? God never abandons his own. His love has secrets which we know not. Let us believe, let us hope, let us love and pursue our path in peace.

If I die before you, you will be a father to my children; if you die before me, I will be the father of yours.

And if we both die before they are old enough to provide for themselves, they will have for a father the Father who is in heaven.—*From "Sermonettes."*  
A. C. McClurg and Co., Publishers, Chicago, Ill.

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No longer doubt, ye timid saints,  
No more to anxious care give heed,  
Dismiss your murmurs and complaints;  
Your Heavenly Father knows your need.

The flower that spreads its tender leaves  
And sheds its fragrance on the air—  
The sparrows nesting neath the caves,  
Are objects of His constant care.

No lily fades, no sparrow falls  
Unnoticed by His watchful eye;  
And when His weakest creature calls,  
His ear is open to its cry.

Then why these gloomy, anxious hours,  
To needless doubts and fears a prey?  
He careth for the birds and flowers,  
And ye are better far than they!

Seek first His righteousness to know—  
His gracious kingdom from on high—  
And all things needful here below,  
His love and bounty will supply.

## THE REWARD OF OBEDIENCE.

ON hearing that a young man had received a call to go on a mission, a friend asked him where he was going. He answered promptly and politely, "Wherever I am sent." This answer reminded us of a similar one given by a little boy who applied for a situation. "What can you do?" asked the merchant. "I can do what I am told, sir," answered the little fellow, and he was engaged.

The willingness and obedience of His servants is pleasing unto the Lord, and to show His pleasure He has made a promise to the willing and obedient that they shall eat of the good of the land. The servant is not greater than his master, and as Christ, our Master, came not to do His own will, but the will of His Father who had sent Him, so we should subject our wills to the will of God as manifested through His inspired servants. Allowed to choose for ourselves, we would often make mistakes. The Lord called his servant Jonah to go on a mission to Ninevah; but instead of obeying the divine commandment, the prophet took ship for Tarshish. He finally repented of his disobedience and went to Ninevah, where, under the blessing of the Lord, he succeeded in converting not only the common people, but the king and his nobles also, and the city was saved from the destruction which the Lord had decreed against it.

It has been said of Admiral George Dewey that when he was given sea duty in 1897, and placed in charge of the Asiatic Squadron, he went quietly and obediently, but with the consciousness that he had been made the victim of a naval coterie whose influence was not friendly to him. Other officers were able to get longer land duty, and their sea service was in and about the ports of Newport, Boston, and New York. He did not know that his lack of "pull" was driving him into the path of the biggest opportunity his generation was to offer the American naval officer.

The obedience of Admiral Dewey brought to him never dying fame. We will do well by following his example.

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**Long-Distance Jane.**—An old farmer was skeptical as to whether people who were miles apart could really talk to each other over a telephone wire.

One day his wife went to make a visit to a distant friend who had a telephone in her house. During the afternoon the farmer visited a near neighbor who also boasted a house telephone and who persuaded the farmer to call up his wife as a little surprise.

Following instructions he put the receiver up to his ear, and, after the usual preliminaries, he shouted: "Hello, Jane."

Just then a flash of lighting caused by the heat of the summer day struck the wire, and he fell sprawling to the floor. The neighbor was chagrined that the old man should meet with such an accident on the first trial of a telephone, and assured him that such a thing would not happen except in case of storms. But the farmer was convinced of the possibilities of communication, however, and would not try again. He rose to his feet, and shaking his head knowingly, said:

"It's wonderful; that was Jane, all right."

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, AUGUST 30, 1906.

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## EDITORIAL.

### GOSPEL OPPORTUNITIES.

EMERSON once said that America was "another name for Opportunity," because of its vast resources and the chances it offered to its citizens for advancement. This may be true, but the Land where the Kingdom of God is established is pre-eminently the Land of Opportunity; and the entrance to that land is by the Gospel of Jesus Christ. Once you step on to that soil, doors of opportunity open to you on every hand, wherein you may enter and go on into the regions of eternal life and glory.

Many of you live and work in the humbler spheres of this life, and it may appear that your chances for advancement are small. The mills and mines of this land contain much that is drudgery. Many of your environments are not pleasant, and many of you earn barely enough to provide for your daily needs; but remember, you may take with you to your work that which will bless the humblest labor and glorify the meanest duties, and that is the Spirit of God, the Comforter that will guide you into all truth. Thousands around you labor without this blessing. They work on without hope, looking no further than what the day's labor brings. You do not live on the same plane as they, for they exist among the beggarly elements of the world, while you live in the Kingdom of God, and companion with the light of truth, the light which "proceedeth forth from the presence of God," and shines around you in ever increasing splendor.

Do not let your surroundings crush you or make you disheartened. You are not to be conquered by such means. You are free agents, self-moving, intelligent beings with power to act on your environment and make it serve your purpose. If your ideals are slow in being realized, seek for and find the obstacles which are in the way. Then work to remove them. Usually, the greatest hindrances are to be found within ourselves. They hide deep within our natures, and we fail to see them because it is not so easy to look within as it is to see some outside hindrance that seems to be pressing upon us, and which appears to be unsurmountable.

Latter-day Saints ought never to be discouraged, for the history of this Church is that of men and women coming out of the depths of poverty and ignorance to better and higher things. When the truth has come to such, the spirit of the Gospel has changed the weak, purposeless life to one of strong

endeavor. They see the object of their existence, and new motives come into their lives; the will is tempered as with the strength of steel; they lay hold of the things that lie nearest them, and make them serve as stepping-stones in the upward climb. With high hopes and courage strong, they press on, never faltering, never fearing, arising again if perchance they stumble, on, on, upward and onward. The Gospel is the silver lining to every dark cloud.

“We rise by the things that are under our feet;  
By what we have mastered of good or gain;  
By the pride deposed and the passion slain,  
And the vanquished ills that we hourly meet.”

Don't be satisfied with “good enough.” Have no association with “can't.” Shun the insidious tempter who would tell you that you are a weak “worm of the dust” creature with no strength to do that which your heart longs for and tells you is right, for you *are* somebody: you are children of the great God who rules in yonder heavens, and holds the earth as in the hollow of His hand. You are, therefore, of a royal family—are in very deed princes and princesses, though perhaps clothed and housed in meagreness and humility. You Latter-day Saints have a double claim on this heirship because of the laws of adoption which you have received through the baptism of water and the Holy Ghost. By these actions you have placed yourselves in harmony with the laws of progress which lead upward into the realms where God dwells and operates.

The glory of this life is the possibilities which the Gospel points out to you. While there is life and faith and courage there are opportunities for improvement. These opportunities may appear very small—they may be very small, but remember that a spark, properly nourished, may set the world on fire. “Do the duty which lies nearest you,” or in other words, improve the opportunities nearest at hand, and others will open to you as an ever-widening circle. Here is John J. Ingall's little poem on “Opportunity.”

“Master of human destinies am I!  
Fame, love, and fortune on my footsteps wait.  
Cities and fields I walk: I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate!

“If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate  
Condemned to failure, penury, and woe  
Seek me in vain and uselessly implore.  
I answer not, and I return no more!”

The poet says that opportunity knocks but once at every door, but I would rather say that every day, yes, every hour opportunity knocks at the door. Not once in a lifetime, not once in a year, but every minute of the day opportunities come in various forms and disguises to us all, and it is the following of these good angels that come unbidden, unseen oftentimes, unless we watch for them, that will bring us our desires “and help us to conquer every foe.”

Every hour is the hour of fate. We cannot pick out one point in our lives whereon swings our destinies for good or ill. Character is not made by one act. The downward road as well as the upward one is an incline. No one drops sheer down to hell, neither does anyone fly straight up to heaven. Every step of the way to either of these places must be taken one at a time, and opportunities abound along either journey for turning back. If you should chance to get on to the wrong track, turn at once; but while you are yet in the straight and narrow way, keep on.

The Gospel of Jesus Christ which has come to you is worth everything. The most of you have made many sacrifices for it, and you will perhaps be called upon to make many more; but all this makes it the dearer to you, for that which we have paid for out of the treasures of our hearts becomes indeed precious.

Brethren and sisters, be true; be firm in the right; use all the strength you have in withstanding temptation and refraining from sin; have patience with each other—and also with the Lord; One only can you trust implicitly, and that is God; man is weak and imperfect, therefore, do not build your faith or place your hope of salvation on any man. Remember that there is nothing in this whole, wide world to be afraid of but sin, and sin can only affect you by some action of your own; no real harm can come to you but by your own wrong doing.

You all have ideals—ideals that have been inspired by the pure light of the Spirit of God which has been shed in your hearts. Don't give up your ideals: pray for them, work for them, live for them; and if they are good and true and beautiful, and adapted to your use and happiness, some day they will be realized to your entire satisfaction; for is it not written that "Eye hath not seen, nor ear heard, neither have entered into heart of man, the things which God hath prepared for them that love Him?"

N. A.

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**Arrivals.**—The following missionaries arrived in Liverpool, August 24, 1906, per s.s. *Republic*: For Great Britain—William A. Morton, Donald A. S. Priestley, Salt Lake City. For Switzerland and Germany—Edward Grosjean, Montpelier, Idaho; Otto Wolfensperger, Rexburg, Idaho.

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**Releases.**—Elder Nephi Anderson, associate editor of the *MILLENNIAL STAR*, is honorably released to return home August 31, 1906, per s.s. *Republic*; also Frederick Williams, Leeds; Walter F. Stevens, London, September 14, 1906, per s.s. *Arabic*.

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**Appointments.**—Elder William A. Morton is appointed to labor in the Liverpool office as associate editor of the *MILLENNIAL STAR*. Elder Donald A. S. Priestley is appointed to labor in the Birmingham conference.

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### FROM THE MISSION FIELD.

**New Branch Organized.**—A new branch was opened at Huddersfield, commencing with a district meeting, on Sunday, August 26, 1906, which was exceedingly interesting. There were present President Joseph A. Fife and six traveling Elders of the Leeds conference. Selections were rendered by

the Elders' quartet of the conference, Sisters Marion Rushworth of the Halifax branch, and Annie Dickenson of Bradford.

**Additions to the Church.**—On Sunday afternoon, July 8th, 1906, a baptismal service was held in the Blackburn Corporation Baths, Elder H. D. Brown officiating. Two souls were led into the waters of baptism.

Another service was held in the Wigan Corporation Baths on Wednesday evening, July 18th, Elder Nephi A. Skinner performing the ordinance. Four persons were initiated into the fold of Christ.

**Many Strangers Attend Meetings.**—On Sunday, August 19th, a district meeting was held in the Co-operative Hall, on Chapelhouse Road, Nelson. Two meetings were held during the day, and both were well attended by Saints and friends. About one hundred strangers were present, and at the evening session the hall was filled to its utmost capacity. All enjoyed a rich outpouring of the Spirit of the Lord. Many friends expressed themselves as highly pleased with the services.

## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson for September 9, 1906.

#### 26. SPIRITUAL GIFTS.

1. Diversity of Gifts. Romans 12: 4-8; I Cor. 12: 1-13; James 1: 17; Mormon 9: 7, 8; Moroni 10: 8-19; Doc. and Cov. 46: 10-29.
2. Given to all. I Cor. 7: 7; 12: 7; I Peter 4: 10; Doc. and Cov. 46: 11.
3. To be desired and acknowledged. Romans 1: 11; I Cor. 12: 31; 14: 1; III Nephi 29: 6; Moroni 10: 8.
4. Gift of tongues. Mark 16: 17; Acts 2: 1-11; 10: 45, 46; 19: 6; I Cor. 12: 10; 13: 1; 14: 2-28, 39; Omni 1: 25; Alma 9: 21; Moroni 10: 15, 16; Doc. and Cov. 46: 24, 25.
5. Prophecy. Numbers 11: 29; Acts 19: 6; Romans 12: 6; I Cor. 12: 10; 13: 2; 14: 1-6, 22-26, 29-32, 37-40; II Peter 1: 17-21; Omni 1: 25; Alma 9: 21; Moroni 10: 13; Doc. and Cov. 46: 22; 131: 5.
6. The sick healed. II Kings 5: 1-14; Matt. 8: 1-15; 9: 2-8, 27-31, 35; 11: 22; 14: 14, 35, 36; 20: 30-34; 21: 14; Mark 7: 32-37; 16: 17, 18; Luke 7: 2-10; 20: 22; 13: 11-17; John 4: 46-53; 5: 2-9; 9: 1-33; Acts 3: 2-11; 5: 15, 16; 9: 17, 18, 32-35; 14: 8-11; 22: 11-14; 28: 8-9; I Cor. 12: 9; Alma 15: 3-11; III Nephi 26: 15; IV Nephi 1: 5; Moroni 10: 11; Doc. and Cov. 46: 19, 20.
7. Devils cast out. Matt. 8: 16, 28-34; 9: 32-37; 12: 22, 27, 28; Mark 1: 22-27; 7: 25-30; 16: 17; Luke 7: 21; 11: 14-20; Acts 5: 16; 8: 7; 16: 16-19.
8. The dead brought to life. I Kings 17: 17-24; II Kings 4: 18-36; 8: 1-6; 13: 20, 21; Matt. 9: 18-26; 11: 4, 5; Luke 7: 11-17, 20-22; John 11: 11-48; Acts 9: 36-42; 20: 7-12; III Nephi 26: 15; IV Nephi 1: 5.

## WAS JOSEPH SMITH SENT OF GOD?

BY THE LATE APOSTLE ORSON PRATT.

A FEW days since, Mrs. Pratt and myself, together with some others, were kindly invited to take tea with a very respectable gentleman of this town (Liverpool), who, though not connected with our Church, yet was, with his family, sincerely enquiring after the truth. They seemed to be fully convinced in relation to the most important features of our doctrines, and were desirous of extending their investigations still further. We hope that their researches may happily result in a full conviction of the truth, and that they may obtain that certainty, so much to be desired, as to the divine authority of the great and important message now revealed from heaven—a message which must assuredly prove a savor of life or death to the generation now living. This message is beginning to awake the attention of the honest, virtuous, and upright among all classes of society. They seem to be aroused from the slumber of ages.

A message of simple truth, when sent from God, when published by divine authority, through divinely inspired men, penetrates the mind like a sharp, two-edged sword, and cuts asunder the deeply-rooted prejudices, the iron-bound sinews of ancient error and tradition, made sacred by age and rendered popular by human wisdom. It severs with undeviating exactness between truth and falsehood, between the doctrine of Christ and the doctrines of men; it levels with the most perfect ease every argument that human learning may array against it. Opinions, creeds invented by uninspired men, and doctrines originated in schools of divinity, all vanish like the morning dew, all sink into insignificance when compared with a message direct from heaven. Such a message shines upon the understanding like the splendors of the noon-day sun; it whispers in the ears of mortals, saying, "this is the way, walk ye in it." Certainty and assurance are its constant companions; it is entirely unlike all plans or systems ever invented by human authority; it has no alliance, connection, or fellowship with any of them; it speaks with divine authority, and all nations, without an exception, are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned. It matters not what his former righteousness may have been, none can be excused.

As a specimen of the anxious inquiry which now pervades the minds of many in relation to this Church, we publish the following extract from a letter, which was kindly read to us during our afore-mentioned visit, by the gentleman who received it from his friend in London. We were struck with the apparent candor, the sound judgment, and the correct conclusions of the author of the letter, and earnestly solicited the privilege of publishing it. Permission was granted on condition that we would withhold names. We here present it to our readers, and shall endeavor, in the same spirit of candor, to answer the all-important inquiries contained in it.

My dear sir:—I have been expecting, time after time, to be able to return you the "Letters" you so kindly left with me. As I informed you in my last, I cursorily read

through the letters, and then handed the book to Mr. —. With him it is at the present time. The impression made thereby on his mind is very remarkable, and he requests me to inform you, that if you will allow him, he means to keep the book, if you will please to let him know the price thereof. He and I concur in our views of "Mormonism" at present. Do you inquire what those views are? I will then proceed to state them. We consider that the proofs which "Mormonism" gives of the apostasy are, without question, clear and demonstrative; we entirely concur also in the personal appearance and reign of our Lord; we are persuaded that all the preachers and teachers of the day are without *authority*; that their teachings and interpretations are uncertain as to the truth; that their translations of the scripture, being done without inspiration, are also uncertain. All is uncertain! melancholy thought, a deplorable picture but a true one! the different teachers doing the best they can! all jarring, all contending! The result—division, multiplied division! And they have a right, if they think proper, to divide from an authority *merely human*. But their multiplied division is a multiplied proof that they are wrong, that they are without that SPIRIT who guides into truth, and *truth is ONE*.

My dear sir, the Saints have made out a strong and irrefragable case to show that "authority to teach" is nowhere, if not with them; but the proposition that *they have authority to teach, interpret, etc.*, is one that at present does not create a conviction in Mr. — or my mind. We admit that it is very reasonable to suppose that, under such circumstances, God would raise up and send *one invested with authority*. Whether Joseph Smith was such a one is the all-important question. I also admit, that so far as I am acquainted with his history, there is something very remarkable about him; perhaps I should be fully convinced if I were more fully read in writings relating to him. I wish I lived near to you, and then I would read more fully on the subject; I confess my mind is much concerned to arrive at a clear conclusion upon the point.

Mr. — wishes you, if you will be so good, to select a few books that you think clearly prove the divine mission of Joseph Smith, and send them in a parcel to him with the prices; he will feel much obliged, and will send you a post-office order for the amount. He believes your selection will be a judicious one. I have heard Mr. Banks twice since I saw you, and other individual teachers also. There is much in their public services I approve. I am struck with the simplicity of their celebration of the ordinances. Mr. Banks and the others *assert strongly* the divinity of Joseph Smith's mission; this is, however, not enough: the church of the early saints had proofs to give by inspired apostles like Peter, inspired deacons like Stephen, inspired evangelists like Philip, inspired prophets like Agabus, and inspired prophetesses like Philip's daughters. All this was the result of the *Spirit* being in and with them *in authority and power*. The church of the latter day ought to be the same, if having the *same spirit of authority and power*. The sects are without these proofs, therefore they are sects groping in the dark, and hoping, and thinking, and guessing they are right, and all this convinces that they are not "the Church, the body of Christ;" bodies they are of their doctors and founders sure enough! Now I think the Church of the Latter-day Saints must resemble the original, or it is at once proved to be only a sect. One result of my conversation with you and Banks, and perusing the letters, is, that I can be no longer connected with any sect. So far as I can see, I can without difficulty confound in argument—plain scriptural argument—any into whose company I am at any time thrown. The Methodist *system* I am convinced is the worst, because its pretensions are highest. I stand, therefore, fully alone. I declare I should be glad to be convinced that "Mormonism" is what it professes to be; I would join it to-day if my mind could be convinced that its Elders had *authority to baptize me for the remission of sins, and lay hands on me for the gift of the Holy Ghost*. These sacred ordinances I would obey gladly, if I knew men having authority to administer them. To have these ordinances administered without divine authority is mere child's play. Thus you see my position. A Methodist leader, an old friend, said to me the other day, "Are you connected with the Church of Christ now?—I hear you are not with us." I answered, "Where is the Church of Christ?" He replied, "It is found among the different

sects." I then inquired, "Are you in the Church of Christ? for if you are, you must be a member of all the sects." This rather puzzled him. I then asked him, "Show me the sect that resembles the church at the beginning; does any one of them, or do they all put together resemble the church at the beginning?" He said, "Certainly not." I inquired why not. He was shrewd enough to be silent and to see that his own mouth must condemn his sect and all the sects. Observe, in the absence of the spirit, men must do as well as they can. This I am trying to do, only I confess that I am poor and blind and naked, bereft of the glory of the *certainty of the authority and the truth of the Church of Christ*. The sects, however, are satisfied, though "poor, blind, and naked," to boast of increase of goods, chapels, rich friends, preachers, etc. So much for my present views and standing. I suppose by this time you have acted on your convictions, and are joined to the Saints; in all honesty you ought, I confess. The moment a conviction that *divine authority and certainty of teaching* is with them, that moment will I join them. . . .

Farewell. My respectful regards to Mrs. —, and ever believe me, my dear sir, yours very truly,

First. The author of the above letter has carefully examined the present state of the world, and declares himself fully convinced of the awful apostacy which now so universally prevails. He unhesitatingly admits that all authority to teach, to administer ordinances, to build up the Church of Christ, has entirely ceased from the earth—that "all is uncertain." He also admits that "it is very reasonable to suppose that, under such circumstances, God would raise up and send *one invested with authority*. Whether Joseph Smith was such a one is the all-important question." Yes, indeed, it is an important question, and one that involves the fate of the present generation. If Joseph Smith was not sent of God, this Church cannot be the Church of God, and the tens of thousands who have been baptized into this Church are yet in their sins, and no better off than the millions that have gone before them. *The form*, without the power and authority, is no better than the hundreds of human forms that have no resemblance to the ancient pattern; indeed, it is more dangerous, because better calculated to deceive. Other churches do not profess to have inspired apostles, prophets, prophetesses, evangelists, etc., hence we know, if the New Testament be true, that they cannot be the Church of God. But the Latter-day Saints profess to have all these officers and gifts among them, and profess to have authority to administer in every form, ordinance, and blessing of the ancient church; hence we know, that so far as the offices, doctrines, ordinances, and ceremonies are evidence, this church can exhibit a perfect pattern. In these things, then, both ancient and modern Saints are exactly alike. By the New Testament, then, we cannot be condemned.

If the Latter-day Saints are not what they profess to be, one thing is certain—that no one ever will be able to confute their doctrine by the scriptures; however imperfect the people may be, their doctrine is *infallible*. Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out; some deviation either in the organization or in the ordinances of the Gospel could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength,

and the most exalted and gigantic talents displayed to lay a stable foundation whereupon to build, we awake and behold all an empty bubble, a vain show, a phantom of man's creation, with scarcely a vestige of the ancient form, to say nothing of the power. In the midst of all this thick darkness, a young, illiterate, obscure, and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages are uprooted; all forms of church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What power enervated his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and His apostles in every particular? What? an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! This idea is preposterous! The *purity* and *infallibility* of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favor of his divine mission.

We do not pretend that a perfect doctrine is an infallible evidence in favor of the divine authority of the one who teaches it. We can conceive it possible, though not probable, for a man to teach a doctrine unmixed with error, and yet be without authority to administer its ordinances. Swedenborg, Irving, and many others taught doctrines in some respects true, in other respects false; hence their authority should be rejected, even though they should perform miracles. We have no examples on the records of history of a doctrine perfect in every respect being taught by any person or persons unless they were inspired with divine authority. If Joseph Smith taught a doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the witch of Endor. On the other hand, if he taught a true and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, or the prophet Noah, or many other prophets of the Old Testament.

In ancient times, many great prophets were sent of God, and we have no record of their doing miracles, yet their respective messages were of infinite importance, and could not be rejected without condemnation. Where is there a man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false? Did the ancient Saints teach baptism to the penitent believer for the remission of sins? So did Mr. Smith. Did they teach the laying on of hands for the gift of the Holy Spirit? So did Mr. Smith. Did the Former-day Saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, etc., all inspired of God, were necessary in the Church? So did Mr. Smith. Did the ancient Saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations, and all other spiritual gifts were necessary in the Church? So did this modern prophet. Where then is the discrepancy between the ancient and modern teaching? Nowhere.

The teaching of the one is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is a strong presumptive evidence that *Mr. Smith was sent of God.*

[TO BE CONTINUED.]

## THE HOME CALL.

(ON RECEIVING AN HONORABLE RELEASE TO RETURN HOME.)

The charm of England's smiling fields,  
Of Scotland's hills and lochs between,  
Of Ireland's stretch of cooling green,  
To homeland's stronger summons yields.

A gray-sage reach of barren plain,  
A wild aroma of the hills,  
A gentle murmur of the rills—  
These draw me westward once again.

Away from man and man's control,  
Among eternal solitudes,  
I dwelt so near to Nature's moods,  
So near to Nature's very soul.

The spell yet holds, where'er I roam;  
Nor tow'ring cities, busy marts,  
With all that wealth or art imparts,  
Can break the charm that draws me home.

My home is desert-girt, I know—  
The stars by night, the sun by day  
Shine down upon the dusty way—  
And yet it calls, and I must go.

Liverpool, August, 1906.

NEPHI ANDERSON.

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